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General Character of Songs.

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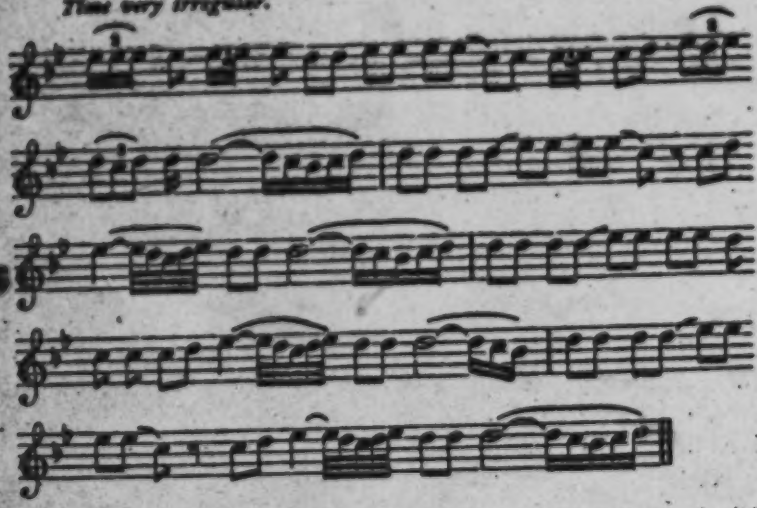
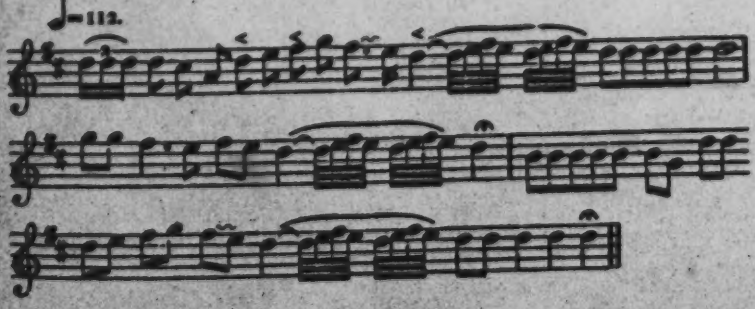
The songs have an exceedingly plain character, and are devoid of the ornamentation with which we meet in many examples of primitive music. The few embellishments which occur in Nos. 1 (1), 1 (2), 2, 29, 32, are quite slight and simple. They present a contrast in this respect when compared with Nos. 30 and 33, which are records of other than Vedda music from Ceylon. I am indebted to Mr R. R. Broome, B.A., of Christ's College, Cambridge, for their notation.

No. 30. Charm (reputed to be Arabic) sung by the Arachi of Girandura.
Time very irregular.

No. 23. Sinhalese Love Song.



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Yet in songs Nos. 26 (1), 38, and 44 there are opening phrases distinct from the body of the song. And in No. 44 this opening phrase (marked A in the transcript) is repeated in its original (or, as at A^1, in a modified) form during the song. The melody is thus very easily divisible into a series of alternating phrases, attaining a higher stage of development in this respect than any other of the melodies under investigation. Nos. 26 (1) and 41 (both of which Dr Seligmann suspects to be of modern date) have a short terminal phrase, clearly separable and differing in character from the remainder of the song.

Conclusions and Comparisons.

In the Vedda music we seem to meet with the very beginnings of melody-building. At the lowest stage (Group A) we have a two-note song descending from the higher to the lower tone. Then (in Group B) a third note is added higher in pitch than either of the preceding. Lastly (in Group C) a fourth note is introduced, generally a tone below the tonic, the influence of which throughout most of the songs is very clearly felt.

There is no other people in whose music the gradual construction of melody on these simple lines can be discerned. If we turn to Australian music[1], we usually meet, it is true, with small intervals between successive tones, but the range of tones throughout any one song is considerable. Among the American Indians it is also rare to find a song consisting only of two notes. Only four of the forty-three American Indian melodies collected by Abraham and v. Hornbostel[2] consist of two notes, and in three of these the interval is a neutral or minor third. Similar results are yielded by the older collections of Baker[3] and Stumpf[4]. The music of the natives of New Guinea, Borneo and Africa is decidedly more complex than that of the Veddas.

Turning to the music of Southern India, we find that only two or three of thirteen phonographic records, obtained from

[1] Karl Hagen, *Ueber d. Musik einiger Naturvölker*, Hamburg, 1892.
[2] Phonographirte Indianer Melodieen aus British Columbia, in the *Boas Memorial Volume*, New York, 1906, pp. 447—474.
[3] *Ueber d. Musik d. nordamerik. Wilden*, Leipzig, 1882.
[4] *Vierteljahrs. d. Musikwiss.*, 1886, S. 405—426.

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natives of Gujar, Malabar and Tanjore[1], at all resemble in simplicity the Vedda music. Five of them have a range of tones compassing an octave, while three others range over a sixth. Of the three most primitive songs one is a prayer, the other two being children's songs. It cannot be said that in general character they very closely resemble the Vedda songs.

The intervals among the Veddas appear to have been developed by the successive addition of small intervals to those previously used. There are only two or three exceptional cases [Nos. 20, 34 (2), 53 (1)] in which the added intervals are approximately equal to the original; and these instances are possibly accidental. In nearly all the remaining songs of Group B, the additional third tone consists of approximately a semitone added above the whole-tone interval which starts from the tonic. The two intervals thus comprise a minor third. This minor third tends to be smaller than our own tempered or untempered interval. A major third occurs only in a single song, and a neutral third is also only once sung. In Group C, the fourth, when sung, is in most cases approximately true, although in one song it is smaller, in another decidedly larger, than our own tempered or untempered interval. A fifth occurs but in one song and is distinctly smaller than ours.

We can only conclude from these data that in the absence of musical instruments, musical intervals are by no means fixed among the Veddas, and that this want of fixity becomes more striking, the greater the number of notes introduced into the song. In dealing with the songs of Group A, we were able to range without difficulty the intervals under three heads. But with the songs of Groups B and C such classification became increasingly difficult and more uncertain.

From what we know of primitive music elsewhere, it was not to be expected that the Veddas would sing pure minor or major thirds. For a long time, even in European music, thirds were regarded as dissonant. What does, however, seem unusual, is that the fifth, in the one Vedda song in which it occurs, bears so little resemblance to the consonant interval which has the ratio 2 : 3. It is almost a quarter-tone flat. On the other hand, the

[1] *Sammelb. d. Internat. Musikgesellsch.* 1904, Bd v, S. 348—401.

1:Seligmann & Seligmann E-5 (1907-1908) 1811
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fourth is several times sung nearly in the consonant ratio of 3 : 4. Inasmuch as the fifth is so much more consonant than the fourth, we should have expected to have found its intonation purer than the fourth.

For the same reason we might have expected to have found the fifth preferred to the fourth, but the fifth only occurs in one song, while the fourth is sung in several. But the intervals of the Veddas appear to have been developed, as we have already said, not by taking a harmonious interval and dividing it into smaller intervals, but by starting with small (and uncertain) intervals and adding further intervals to them. It is only in the more advanced songs (and these are very few in number) that relatively large intervals are sung. And here we appear first to meet with the influence of harmony in fixing the size of such consonant intervals. Despite the fact that to our ears tonality is so well-marked throughout the Vedda songs, the approximate consonance of intervals is only reached when the two tones immediately succeed one another.

As regards the rhythm of the Vedda songs, it is noteworthy that in Indian music Abraham and von Hornbostel found frequent instances of the interpolation of a 3- or a 5-pulse measure in music otherwise of common time. They note that change of rhythm is "so frequent that we are often unable to detect any constant primary rhythm at all, but are compelled to imagine a continual modification of measure[1]." This remark is applicable, as we have seen, to much of Vedda music, while in other Indian and Vedda songs a definite rhythm can be readily apprehended. In many parts of the world primitive music is characterised by "a delight in change and opposition of rhythm, and a demand that relatively long periods filled with measures of diverse length be apprehended as an organic whole or 'phrase'[2]." This is a characteristic of several of the Vedda songs.

[1] *Op. cit.* S. 398.
[2] C. S. Myers, *Brit. Journ. of Psychol.* 1905, Vol. 1, p. 405.

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151 Veddas, for they depend largely on game and honey for their subsistence and like the Veddas are bow-men. Mr Parker, who 151 has spent much time in the Wanni, gives an account of a journey 171 he made guided by Wanniya which is so interesting that we quote it at length.

"I was taken by some Wanniyas through a piece of wild pathless forest ten or eleven miles across, near Padawiya tank, at the north-eastern boundary of the North-Central Province. The jungle was dense, and the journey therefore occupied all day. Of course we were unable to proceed in a straight line, and more than once we deviated into a right-angle from our proper direction in order to avoid thorny jungle that was said to be in front of us. At about one o'clock we came to a high rock, as they had promised, on the top of which good rain water is always retained in a hollow. There we cooked and ate some food, after which we resumed our tramp. In the middle of the forest, as we were proceeding along a deer-track, one of the men drew my attention to a half-broken twig hanging at the side of the path. 'I broke that two years ago,' he said; he was then proceeding at a right-angle from the line we were taking.

"When I asked him if he never lost his way in such thick forest, full of undergrowth, he at first could not understand my meaning. After I had explained it—feeling while doing so that I was making an interesting exhibition of my ignorance—he laughed consumedly and thought it a capital joke. 'How can one lose it?' he said. He had never heard of such a thing before; to him it appeared to be quite impossible, apparently as much so as getting lost in an open field would be to us. 'When we look at the sun we always know which way to go,' he remarked. The men justified my confidence in their powers by emerging, just before dusk, at the very spot where I wished to arrive, many miles from the homes of any of the party. Those who had acted as guides lived some twelve miles or more away, by the nearest footpath; and the house of the man who lived nearest was five miles from the point where we left the forest. I have always thought it a very clever feat[1]."

Mr Parker's account of the jungle craft of the Wanniya is

[1] *Ancient Ceylon*, pp. 77, 78.

1.Seligmann & Seligmann E-S (1907-1908) 1911
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so vivid and applies so thoroughly to the progress of the Veddas through the jungle that we again quote from his work.

"While engaged on a hunting expedition, these hunters [the Wanniya]...glide along in single file, avoiding every leafy twig the rustling of which might betray their presence, or if game be near holding it until the next man can take charge of it, and hand it over in the same manner to the man behind him. At such times all tread in the footprints of the first man, who when putting his foot on the ground first glides his toes along it in order to push aside any twigs or leaves that might emit a noise if crushed. Their eyes and ears are fully alert to catch the slightest sound or movement among the thick jungle around them....They hear sounds and see objects that to a person whose perception is dulled by civilisation might as well be altogether absent, so far as his power of observation is concerned. Their trained ears detect the footfall of the wild forest animals walking through the jungle at considerable distances away, and can distinguish even the species by means of the sound, which is quite inaudible to less experienced observers. If any uncertainty exists regarding it they crouch down, or kneel with one ear on the ground, and soon clear up their doubts. When they are in search of Deer or other animals with keen sight, they hide their cloth by hanging leafy twigs round their waist-string. This certainly gives them a very wild appearance, but there is no trustworthy evidence to show that it was the primitive dress of the aborigines of Ceylon.

"Wild honey being one of their favourite foods, their vision and hearing are trained to an astonishing quickness in detecting every Bee that flies across their path, and noting its species, and whether it is flying laden or is only in quest of food. When it is carrying a load of honey and flying straight through the trees, they at once move off in the same direction, if it be the season in which the hives contain honey, that is, August and September, knowing of course that the laden insect makes a direct flight to its hive—the proverbial bee-line. As the nest is approached other Bees are seen converging towards it, and in a few minutes it is certain to be discovered[1]."

[1] *Op. cit.*, pp. 70, 71.

occasion for orange and on another for violet; *tambe* (copper) was used for violet and blue, this word was also given for the colour of our hair when it applied equally to dark and red hair. Sinhalese hair was called *kalu*. *Pachche* was once used for yellow-green, this being a Tamil word for green.

Whereas the Veddas seemed to think of colours by a mental reference to the appearance of leaves, flowers and other natural objects, the Sinhalese far more usually made use of colour terms, and none distinguished as many shades as the Veddas except Tissahami, "the Vedda Arachi," whose keen comparisons make his observations worthy of record in full. Several Sinhalese likened red and purple to blood, and compared green with the colour of leaves. Tissahami was first shown the colour papers, for red he gave *ratu* and said it was like fire; yellow he said he did not know; bright green *nil*, blue-green *nil*, blue *kalu*, these three he compared to different kinds of creepers; purple he said he did not know; violet like the small stingless bee; black *kalu*; white *sudu*. He was so interested in looking at colours and comparing them that we showed him several other objects. The outside of a pig-skin pocket book he called *dumburu*, the cleaned and unpolished side of the leather he compared to clay. He was then shown the bundle of coloured wools which he examined at will, comparing and naming those he chose, a grey approaching violet he called *dumburu*; dark greyish-brown he said was like a certain kind of leaf; golden yellow like monkey's fat; a light yellow-brown like a spider's web; greenish-blue like the leaves of a particular kind of yam; a deep claret almost brown he compared to the bark of a tree which is chewed with areca nut and dark greyish-violet to a village potato. It seems that this man whose keen intellect we have referred to in Chapter II had retained something of the Vedda mode of thought acquired during his contact with them in his youth.

1:Seligmann & Seligmann E-S (1907-1908) 1911
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The case of the Bhumij of Western Bengal is particularly illuminating. "Here a pure Dravidian race have lost their original language and now speak only Bengali. They still retain a set of totemistic exogamous sub-divisions closely resembling those of the Mundas and the Santals. But they are beginning to forget the totems which the names of the sub-divisions denote, and the names themselves will probably soon be abandoned in favour of more aristocratic designations. The tribe will then have become a caste in the full sense of the word, and will go on stripping itself of all customs likely to betray its true descent. The physical characteristics of its members will alone survive[1]." Further, "some of the leading men of the tribe, who call themselves Bhuinhars, and hold large landed tenures on terms of police service, have set up as Rajputs, and keep a low class of Brahmans as their family priests. They have, as a rule, borrowed the Rajput class titles, but cannot conform with the Rajput rules of intermarriage, and marry within a narrow circle of pseudo-Rajputs like themselves[2]." The rest of the tribe, numbering at the last census 370,239, are divided into a number of exogamous groups, which include the Sabusi (*sal* fish), the Hansda (wild goose), the Lang (mushroom), Sandiliya (a bird) and Hemron (areca palm) clans.

Mr Parker (*op. cit.* p. 96) lays some stress on "the fact" that the Veddas "understand and use" the "classical expression" Nirindu "chief of men" which occurs in an invocation (Chapter X, No 16) we obtained from the Veddas of Sitala Wanniya. We may perhaps point out that very many expressions occur in the invocations given in Chapter X which the Veddas do not understand at all, or to which they attach a secondary and incorrect meaning. That the expression is classical and is "never employed in modern colloquial Sinhalese" is not surprising, for as we have shown in Chapter XV the time at which the Veddas gave up their own language and assumed the Sinhalese is relatively remote, so that their charms and invocations may reasonably be expected to contain archaic expressions. We may also refer to the passage (already quoted on p. 417) from Mr Parker's

[1] H. H. Risley, *Peoples of India*, p. 74.

[2] *Op. cit.* pp. 94, 95

2:Bailey G-5 (ca. 1854) 1863
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ward, shoot their long-bladed arrows in the soft fleshy part under the forearm, and so disable him.* 227

They have a great dread of meeting elephants at night, and have charms to protect them from them—not only to turn them from their path, but to render innocious the bear, the leopard, and the wild boar. And I must here record, that they are the only charms I have entire faith in. 225 789

I never shall forget the first time one of these Veddah charms was recited for my edification. It was midnight; I was in the heart of a dense and gloomy forest, twenty miles from any habitation. The moon had not quite risen, and the stems of the trees and the gigantic pendent creepers were flickering in the uncertain light cast by the torches, which my Veddah guides, gliding through the forest, bore before me. I was chatting to an intelligent Veddah by my side and then learnt for the first time, that they had charms, having been till then, like Tennent, ignorant of the fact.† I begged him to recite one—and, in an instant, the forest re-echoed with such unearthly yells, that I felt he would be a bold bear indeed, whose heart did not die within him, and whose legs did not carry him far out of hearing of the repeated and discordant "behegang! wiroowee! wiroowah!" which formed the burden of the charm. Of its perfect efficacy, my friend had no doubt; nor indeed had I, but he was rather huffed when I suggested that the mere noise may have had something to do with its success.‡

Honey, and the grub in the comb, before it becomes the bee, are both staple food with the Veddahs, and their acuteness in discovering hives, when bee-hunting, is very remarkable. I have seen a Veddah stealing through the forest, suddenly stop—listen for an instant with uplifted hand—dart off into the jungle and return in an incredibly short space of time with a fresh honey-comb; while I have been in vain endeavouring 222 [242]

* This fact I established beyond a doubt. I questioned many Veddahs on that practice, which Knox treats as a fable, p. 63, viz., striking an axe into the sole of an elephant's foot; and I was assured by several that, though they never practise it themselves, the Veddahs of Batticaloa do, and that they even hamstring elephants. To those who know the pluck and dexterity of the professed elephant catchers in the north of the island, there is nothing extraordinary or incredible in a Veddah approaching sufficiently close to an elephant to wound his foot or to hamstring him. But I have inquired, and cannot satisfactorily establish the truth of the statement; and I confess that I am inclined to doubt their physical power to do either.

† Tennent, vol. ii, part ix, chap. iii, p. 448, 2nd edit.

‡ Tennent, vol. i, part ii, chap. i, p. 139, gives a lamentable account of the inefficacy of a charm for bears. I dare say the unhappy moorman there mentioned would have been more fortunate had he known the Veddah charm. The Singhalese have charms for the same purpose; but they differ from those of the Veddahs. [171]

Z:Bailey G-5 (ca. 1854) 1863
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differ from the Singhalese, and those which, though Singhalese, are, in the sense here used, peculiar to the Veddahs. It has been suggested to me that some of the former are derived directly from the Sanskrit, but as I am incompetent to judge of the accuracy of these suggestions, I do not venture to give the conjectural derivations which I have received.

I have, myself, noted down, and caused to be noted down from dictation, several Veddah charms, which are not, I am informed, known to the Singhalese, though in some there is a certain resemblance to charms in use by the latter. Whether corrupted during the many ages in which they have been unintelligently repeated, or whether they are in a form of Singhalese now obsolete, or both, they are not easily translated. They are charms used in illness, and for protection against elephants, leopards, bears, and wild boars.

The Veddahs are at present chiefly known by names similar to those in use among the neighbouring Singhalese, and it is curious to observe how oddly they are jumbled together. In one family are to be found names which would only be appropriate to Kandyans of the highest caste, and names which could only be borne by the lowest. Some of their names, too, belong to Hindoos, and not to Singhalese. Some are not proper names at all; while, most strange of all, others, though utterly unknown in Ceylon, either to Tamils or Singhalese, are in common use in Bengal, and refer directly to Hindoo deities, or personages mentioned in the Puránas.

The names of the preceding generation appear to have differed in a very marked manner from the Singhalese names by which the Veddahs now are for the most part known; and those in the list appended to this paper are chiefly the names of the fathers and mothers of the present Veddahs. Most of these I was able, by the kindness of Colonel Vincent Eyre, C.B., R.A., to submit to the inspection of Professor Lees, of Bengal, and they are pronounced by him to have a decided Sanskrit affinity.

It is a singular and significant fact, that not only are many of their names unknown in Ceylon, but their meaning is utterly unintelligible to the Veddahs themselves, among whom they were family designations which have descended to them from father to son for ages.

It is strange that so many have written of the Veddahs, and have been contented with information at once scanty and inaccurate. Davy believed that they had no names.* Tennent affirms that they have no charms—no "instinct of worship"—and doubts

* Davy, *Account of the Veddahs*, p. 115 of his work.

2: Bailey G-5 (ca. 1854) 1863
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Almost omnivorous, I have before remarked their scrupulous abstinence from the flesh of cows and fowls, though they can assign no reason for it. Now, though good Buddhists as well as Hindús reject the flesh of cows, yet since the Veddahs have never associated with their Buddhist neighbours, they cannot have acquired this prejudice from them.

And though all over the south-east part of Ceylon, where even the superstitious awe of Skanda extends, the cock, the device on his banner, is to a certain degree respected; yet, since the Veddahs care no more for Skanda than they do for all the other gods in the Hindú Pantheon—the very names of whom, as gods, are unknown to them, they would not respect his sacred cock.* In

but Pasé-Buddha—the only single allusion to Buddhism among them; but the very meaning of this and other charms is unknown to the Veddahs. They are repeated by rote; they do not pause to understand them, and could not if they would. It is enough for them, as for most Oriental people, that a particular formula is to serve a particular purpose.

Veddah Charm for Protection against a Wild Boar.

Ira deyené ékma.	Boar (?) of the sun-god!
Sanda deyené ékma.	Boar (?) of the moon-god!
Pasé budené ékma.	Boar (?) of the Pasé Buddha!
Sita ékma sita.	Stay, boar, stay!

Singhalese Charm for Tooth-ache.

Ira deyené myá!	Worm of the sun-god!
Sanda deyené myá!	Worm of the moon-god!
Pasé Budené myá!	Worm of the Pasé Buddha!
Daté nositoo dat myá!	Stay not in the tooth, thou tooth-worm!

These are identical; yet the Veddahs and the Singhalese certainly do not associate so closely as to borrow one another's charms. Have they descended in each race since the time they were one? The term *ékma* I can get no satisfactory explanation of. It is not Singhalese, certainly. I assume it means "wild boar", as this is the charm to arrest a boar in the path; but it is not the term used by the Veddahs for a boar in ordinary conversation. The allusion to the Pasé, or Pachó, Buddha, is curious as occurring in both; the one people being anything but Buddhist, while Buddhism is the religion of the other. As Gotama Buddha visited Ceylon long anterior to the final establishment of Buddhism in Ceylon, and descended in Bintenne, may not this solitary allusion to the religion have been handed down in this form among the Veddahs from a period even before the invasion by Wijalja? In the form of a charm which is repeated by rote, such an allusion would be most naturally retained. So far from having any Buddhist tendencies, they do not even show the slightest outward respect in the presence of a Buddhist priest. The other Veddah charms are, I believe, quite unlike those of the Singhalese, but on that point I am still making inquiries; aided, as I have been throughout, by Mr. De Loysa, the able and intelligent modhar of Benlotte.

* The far-famed Hindu temple of Katragam, which attracts thousands of pilgrims annually from India, and is regarded with awe by the Singhalese, is dedicated to Skanda, the Indian Mars. The temple is built on a spot which, according to tradition (though it is not mentioned in the Skanda Puranas), is the site of Skanda's camp in his wars with the Asuras.

2:Bailey G-5 (ca. 1854) 1863
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fact, neither scruple is now a religious one with them. Their aversion to beef and fowls is an hereditary prejudice, now become a custom amongst them.

The names borne by many of them are the designations of Hindú gods and goddesses. It seems clear then, that these Hindú customs and prejudices—these Hindú names, which we find still lingering amongst a people which does not profess that faith, and for twenty centuries have been far removed from those who do, indicate either that the Veddahs once professed it, or lived in the closest intercourse with those who did.*

The complicated and artificial ceremonial of that religion has naturally died away during the long ages of isolation in which the Veddahs have lived; the vestiges of its former existence among them have been preserved only in some of its strongest prejudices, and in the names derived from the Hindú mythology which have descended as customary family designations to the Veddahs of the present day.†

I should hardly say that the cock is "respected" in the neighbourhood of Katagam; but fowls are rarely eaten by the people there, who, if they eat them, must undergo a course of purification. A fowl curry involves the necessity of an ablution of the head with limes and saffron. Peafowls, too, are rejected as an article of food in that part of the island, for a peacock is represented as the vehicle of the gods: of all this, however, and of the existence of Skanda or of Katragam, the Veddahs are profoundly ignorant. The names of Skanda are common appellations among Veddah men, and that of Valli, Skanda's consort, a common name for Veddah women.

* Let it be remembered that the Veddahs, of whom I am writing, have never had any communication with the Tamil-speaking Veddahs who inhabit the seacoast of the Batticaloa district, who are in direct contiguity with Hindús. [The inference drawn is not warranted by the fact referred to. The Hindús occasionally have names taken from those of foreign languages. Thus the Regent of Nepal, a pure and high-caste Hindú, bore a name consisting of two Persian words. EDIT.]

† It was not for years after I had collected this information regarding the superstitions of the Veddahs, that I read the Laws of Menu. It is impossible not to be struck with the similarity, if not identity, of their rude worship and its precepts; *e.g.*

"72. But whoever cherishes not the five orders of beings—those who demand hospitality—those whom he ought to maintain—*his departed forefathers* and himself—that man lives not, even though he breathes."

The Brahman is ordered to make an oblation every day to the following divinities, viz.:—

"First to Agni, *god of fire*, and to the *lunar god*;".... to the "*goddess of the day*";.... the *goddess of the earth and sky*"; to the "*winds*" and "*water gods*"; the "*gods of large trees*"; to the spirits "*that walk in light*", and those "*who walk in darkness.*" The reverence of deceased ancestors is then insisted on. "The Pitris, or great progenitors, are free from all wrath—intent on purity—even exempt from sensual passions—endued with exalted qualities."

"The divine Manes are always pleased with an oblation *in empty glades*,

2: Bailey G-5 (ca. 1854) 1863
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But what is Hindú is, so to speak, the *dead* part of their religious belief. What is in daily practice, bears the closest resemblance to the Nât worship of the aboriginal tribes of India.*

I have, in the preceding pages, faithfully recorded the habits, customs, and superstitions of the "wilder sort" of the Veddahs. To have discussed the "tamer sort," or those who, for a considerable period, have maintained intercourse with the Singhalese or people of the country, would have been a mere waste of time; or to have considered them in connection with their more barbarous brethren would have been to have fallen into the very error, which has marred the exceedingly interesting notice of the aboriginal race of Ceylon, which Tennent has given us. It would have been like weaving a woof of bleached and unbleached threads, so intermingled and complicated that a clear perception of either were impossible. I have confined myself, therefore, exclusively to the most barbarous specimens of the race, for wild as the wildest of the Batticalao district are, they are less barbarous than these.

I now propose to consider the evidence I have collected, with a view to fixing the ethnical origin of these Veddahs. I have shewn that the term "Veddah" has no distinctive signification—that it may be, and is applied to barbarous races generally, who depend on hunting for their support, and hence, to the wild tribes in India, who are supposed to be the aborigines of the country.

It has always been assumed, that the Veddahs of Ceylon are the descendants of the race which originally peopled the island, or, at any rate, of that which inhabited it prior to its conquest and colonization by Wijaya and his followers.† Of this, there can be

naturally clean, on the banks of rivers, and in solitary spots." Sir William Jones's works.

* A paper "On the Veddahs of Bintenne", by the Rev. J. Gillings, was published in the Journal of the Ceylon Branch of the Royal Asiatic Society for 1853. Mr. Gilling's paper treats of the Veddahs inhabiting that portion of Bintenne which is in the district of Batticaloa, and it shews how materially they differ from the Veddahs of Nigala and the Badulla Bintenne, whom I have just described. He states that they have intermarried with the Singhalese, with whom they are "mixed up to a large extent"—that "adultery and polygamy are still common among them"—that "theft and lying are prevalent"; and he speaks of divorce as habitual. The absence of these practices among the Veddahs of the Badulla district is clearly to be accounted for by the greater isolation in which they have lived.

† Nothing can be more charming than that portion of Tennent's work in which he undertakes the proof that they are the descendants of the Yakkhos, as the Buddhistical writers termed the aborigines. And we may well forgive him for giving way to the temptation of reviving exploded customs, and discussing them in the present tense, in order to prove that the habits of the Veddahs, in the year of grace 1860, are identical with those of the Beseda, in A.D. 400; for there can be no doubt that, about a century ago

2: Bailey G-5 (ca. 1854) 1863
AX5 Vedda AX5

English.	Veddah.	Singhalese.	Remarks.
Here	Mobba	Méhi	
There	Obba	E'hi	
Far off	Nekat rata	Dura	
Be quick!	To bang	Wigahata	"To", the pronoun thou; in the Bhotia dialect "bangjyap" is, be quick!
Before	Itchătă	Issaraha	
Behind	Patchătă	Passé	
Exclamation of approbation	Eetâ!		
Exclamation of disapprobation	Iss!		

SPECIMENS OF VEDDAH NAMES.

MEN.

Lókendra. "Sovereign of the World", from Lóka (Sanscrit), "the world", and Indra; unknown among Singhalese or Tamils of Ceylon, but in use in Bengal.

Kanda. The Singhalese call Skanda, the Indian Mars, to whom the famed temple at Katragam is dedicated, "Kanda Kumaryia"; but the word is unknown as a name.

Weyla. One of the names of Skanda.

Suppa is a corruption of Subhramanya, one of the names of Skanda. Both these are Tamil names in use; and I think I have heard Weyla as a Kandyan name, but it is very uncommon.

Skanda is a favourite of the Veddahs (of India), though unknown to the Veddahs here; and "Valli", one of his consorts (a Veddah female name in use among the Veddahs in Ceylon), was said to have been born of a deer in a forest in Arcot, and found by a Veddah chief Kumâra (Kumâro was Kuweni's uncle, and Kumâ is a Veddah name still in use), and brought up by him.

Kanda, it is true, means, in Singhalese, simply a mountain; but it is more probable that, as a Veddah name, it is a corruption of Skanda, a name descended to them, though they are ignorant of its signification.

Nila. A name in common use in Bengal; also used by Tamils (Hindús); but entirely unknown as a name among the Singhalese. Nila, a personage mentioned in the Puranas.

Benda. Binda, in common use in Bengal, but unknown in Ceylon, either among Singhalese or Tamils. There is a common appellation, a title rather than a name, Banda, in Ceylon; but Banda does not occur among the Veddahs. Binduwa also is a low-cast name among the Singhalese.

Dówa Denna. Unknown as a name in Ceylon. Equivalent to the Hindú "Deva Dattah", given by the deity—which is its signification in Singhalese.

Milâlâna. Unknown by Singhalese or Tamils in Ceylon.

Koonchi. From "kuncha" (Sanscrit), to go crookedly—a cripple. In use, with the affix Tamby, among the Tamils, but not in use among the Singhalese.

Kangeria. "Kangana" (Sans.), one of the names of Kandarpa, God of Love. Neither used by Singhalese nor Tamil as a name.

Kowa. No such name among Singhalese or Tamils.

2:Bailey G-5 (ca. 1854) 1863
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Godira. "Generous, excellent" (Sans.). Not known as a name among either Singhalese or Tamils.

Kuma. "Kurma", the second incarnation of Vishnu. Not a name in Singhalese or Tamil.

Buduwa. A common name in Bengal and Hindústan. Not known among the Singhalese.

Nanga. "Nagna" (Sans.), naked. Not a name in use either by Tamil or Singhalese.

Toota. ! "Tuta" (Hindu), broken, or "tushta" (Sans.), satisfied ! No such name in use among Tamils or Singhalese.

Kombowa. Not known as a name among Singhalese or Tamils.

Konára. Not a Singhalese or Tamil name; though it forms part of the family titles of some Singhalese families, as Kónaramudianse lágé.

Kaira. Neither a Singhalese nor a Tamil name.

Bandena. Neither a Singhalese nor a Tamil name.

Koba. Neither a Singhalese nor a Tamil name.

Pusamittya. "Pusha", the sun (Sans.); "mitra", friend (Sans.); "pussa" (Singh.), an empty nut; "mittya" (ditto), a bundle. "Pusamitta", a Yakkho name mentioned in the Mahawanso. No such name is known among either Singhalese or Tamils.

Bissa. "Vishwa" (Sans.), the world; "bissa" (Singh.), an oval basket for holding grain. The name occurs among the Veddahs thus: "Koorikan" (a kind of grain) "bissa". No such name is in use among Singhalese or Tamils.

Paya. A fool or maniac, in Tamil; and "pé" is a spirit, goblin, or *spirit of the dead*, in Singhalese. Not used as a name among the Singhalese.

Kotali. "Kotalé" (Singh.), a vessel with a spout for drinking from. Not a Singhalese nor Tamil name.

Goolia. Not a Singhalese nor Tamil name. "Gooli" (Singh.), anything round.

Heen kenda. Not a Singhalese nor Tamil name. "Heen kenda" is the Singhalese for a kind of tree.

Kanata. Neither a Singhalese not a Tamil name. "Kanata", in Singhalese, is applied to ground which has been cleared, and has partially become covered with brushwood.

WOMEN'S NAMES.

Nili. A heroine in a Tamil drama. A name in use in Bengal, but unknown as a name in Ceylon.

Walli. "Valli", consort of Skanda—see "Kanda" among men's names. "Valli" (Sanscrit), a winding creeper—a term of endearment. Also an honorific affix to names of goddesses and princesses. Not used as a name in Ceylon.

RAno. Corruption of "Rajni", queen; common name in Bengal. This name is used among low-cast women in the Kandyan country.

Nangi. Not used as a name in Ceylon (vide ante, "Nanga"). It means, in Singhalese, younger sister.

Wyrie. A title of Parvati. A name among Hindús; also Kandyan.

Kumie. See "Kuma". Not a Singhalese name, nor Tamil; but "Kuma" is a Kandyan *female* name, though a Veddah *male* name.

Alendi. "Loundee" (Sans.), a maiden. A name, I believe, in use among the Singhalese of the maritime provinces.

Abi. Neither a Tamil nor a Singhalese name.

Goberi. Neither a Tamil nor a Singhalese name.

Tohti. Neither a Tamil nor a Singhalese name.

Tangi. Neither a Tamil nor a Singhalese name.

2: Bailey G-5 (ca. 1854) 1863
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551 171 Nagi. Neither a Tamil nor a Singhalese name.
Tandi. Neither a Tamil nor a Singhalese name.
Kombi. Not a woman's name in Tamil or Singhalese; though "Koombi", with the affix "Hamy", is a man's name in the maritime provinces.
Saloo. Neither Singhalese nor Tamil.
Redda. Neither Singhalese nor Tamil.
Pokoóti. No such name among the Singhalese or Tamils. "Pookooti", in Singhalese, dwarf-like.

DOGS' NAMES.

552 171 Dimbili. † From "dimba" (Sans.), an egg.
Chărăna.
Kerita. † From "kelita" (Sans.), playful; or perhaps a diminutive of the Veddah term for a bear, "kerri" or "keria".
Kaddia. † From "kad" (Sans.), to injure. "Kadia" is a venomous ant in Singhalese.
Kăna. † From "kenahila" (Singh.), a jackal.
Sangelia. "A chain" in Tamil.
Gora.
Debera. "Dabera" is, in Singhalese, quarrelsome.
Bahera. Name of a yakka.

5: Spittel D-5 (ca. 1920) 1945 AX5 Vedda AX5

136 The grass in the glades was so tall that it covered us entirely. One's only chance of encountering game lay at the forest margins, or in the infrequent patches of burnt ground, overspread with the tender spicous shoots of which the chital are fond. Parrots and doves broke the stillness of the evening with their crooning. Startled quails whirred from our feet crying vociferous caution to their crouching young, and sometimes we would flush a *pathan kukula*, a species of partridge. But the note that accorded most with the brooding genius of the place, was the mournful, incessant 'ho-ho, ho-ho' of the *botua-kapan*, a cuckoo which, try as we might, we failed to see.

361 231 The next morning, provided with a small langur we shot on the way, we visited the Henebedde Veddas in their homes. Handuna's hut stood at the foot of a densely wooded hill. There were a few cattle about which the Veddas tended for a consideration from the Sinhalese; and, what was even more unexpected, we found here a couple of hens with excellent broods; for, even the Sinhalese of these parts, as we learnt to our cost, kept no fowls. In these pursuits lie the nuclei that bid fair to tie nomadic hunters to fixed abodes.

342 [281 362] 231 Handuna's hut was a long low structure of wattle and bast thatched with straw, and partitioned into three or four dark rooms, occupied by his family and those of his sons-in-law. At one end of the building was an open living-room in which we were entertained with deer skins for seats. Slung from the eaves, at the other end of the hut, was a gourd, the mouth of which was plugged with wax pierced with two small holes, through which bees busily entered and emerged. As I focussed my camera on this interesting example of Vedda apiculture, the enterprising showman naively remarked that a gentleman had once given him a rupee for that picture; but he might have spared the hint for the good it brought him.

343 [841] [771] Standing a little apart from the main hut, was a squat, kennel-like structure for the segregation of women, during their monthly indisposition. This feature is universal among jungle folk, whether Vedda, half-Vedda, Sinhalese, or Tamil. These sheds, barely sufficient for an individual to sit or lie crouched in, are often overgrown by jungle, and only crudely protected with bark-slats or deer skins; they have a fireplace at the open entrance; sometimes they are more hygienically built over trestles. Considering the poor protection they afford, and their nearness to the forest around, it must require some fortitude on the part of those occupying them, especially at night.

252 [824 264] 262 We now saw the monkey we had brought prepared for food. A slow fire was kindled in the garden; on this the carcase was placed, and turned over until well singed, emitting a most appetising odour. The smooth stone on which Handuna had up to now been seated, and which did service as seat or platter as occasion demanded, was requisitioned; the half-roasted animal was placed on it, disemboweled, and quartered with the blade of an arrow. A dog, that had been awaiting the opportunity, feasted on the offal in full view. The head was severed and split in half, the limbs, dismembered, and the trunk broken flat. The various fragments were then put back to roast. When all was ready, dainty morsels were served out to us on broad *kenda** leaves (the usual plates of these people), with the polite request that we must eat first. A fragment of liver done to a turn, and a dainty hand with the charred little fingers

*Macaranga tomentosa.

Sakai ANG
Toala OG
Vedda AX5
Prehistoric Malaya AN3

Senoi and Toala, as to their physical features, are somewhat closer to each other than to the Veddas. However, further research into this matter is necessary, especially regarding the exact position occupied by the Toala in this grouping. (Figs. 25, 26, 27, 28)

S T V 144

S T V 171

Also in their cultural heritage, these three peoples show many similarities.

S 105

The aboriginal Senoi and also the Semang are nomadic peoples; they are /131/ continually on the move, mainly subsisting by collecting forest products, hunting, and fishing. They build very primitive huts and are clothed in a loincloth or apron made of bark cloth. When hunting they mainly use the blowgun through which they shoot poisonous arrows. They are also equipped with bow and arrow. They practice monogamy and treat their wives well. As is also the case with the Veddas and Toala, they do not engage in agriculture; they have no other domestic animals than dogs. Likewise, metal work, ceramics, or weaving are unknown to the Senoi.

PM 172

According to Martin, it need not be doubted that in the western part of the Malay Peninsula inhabited caves are to be found, belonging to a prehistoric era. However, one cannot state with certainty in what period these caves have been inhabited. Neither can it be derived from the ergological proportions in what period these caves have been inhabited. It must have been a nomadic people who fed themselves with small game, fish, fresh-water shellfish, and

PM 174